
النصرانية: حقيقتها الأصلية والواقعية

Christianity:

The Original and the Present Reality



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Publishers Note

All the praise is due to Allâh, Who has guided us to His straight path. We seek His forgiveness and we seek refuge in Him from the evil of our own selves and our bad deeds.

'Christianity – the Original and the Present Reality' is a brief treatise in which the author has attempted to open the Christians' eyes to the true reality of their erroneous beliefs and to guide them to the Truth.

All the Messengers of Allâh had tried their best, to convey the correct creed to their peoples. Prophet 'Isa, or Jesus, was also among those upright Messengers who strove hard to guide his people to the Truth, but most of them followed their whims and desires and thus went astray.

Believing in the Oneness of Allâh is a basic fundamental in Islam. This belief establishes the relationship between human beings and their *Rubb* (Lord). As Muslims we firmly believe that Allâh is our Creator, Sustainer and the true God; only He has the right to be worshipped. There is no partner with Him. He has the free hand in the disposal of all affairs.

I am thankful to Br. Muhammad bin 'Abdullah As-Saheem who has written this booklet in the Arabic language and given us permission to translate it into English. I pray to Allâh to render this booklet beneficial and be a source of guidance and blessing in both this world and the Hereafter.

I also appreciate Darussalam's staff, who spared no effort to complete this work in a very good manner.

General Manager: **Abdul Malik Mujahid**

Introduction

All praise and thanks are due to Allâh, Who has not taken any creature as a son, nor does He have any partner in His dominion, nor has He any protector from among the lowly creatures. His Greatness is greater than all else. I bear witness that there is nothing worthy of worship in truth besides Allâh Alone Who is singular and without partner, and I bear witness that Muhammad (ﷺ)[1] is His slave, servant and Messenger.

This is a very brief summary in which I intend to clarify the origin of Christianity (*Nasraaniyah*) and its current reality. It is principally intended for a Christian in order that he may be aware of the roots of his belief. He will perhaps come to understand how Christianity has undergone change and substitution to the point that it has evolved into a man-made composition – this, after having once been a Divine message. I have made it a point to bring forth, within this summary, those evidences that brought forth the truth of the matter from actual texts of the Torah (*Tawrah*)

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[1] *Sall-Allâhu alaihi wa sallam* – It is the transliteration of the invocation made by Muslims upon mentioning the name of Prophet Muhammad. It is commonly translated as "Peace and blessings be upon him" or "Peace be upon him". Though this rendering is correct in part, it does not fully convey the meaning which is explained in the commentary on the verse "Verily Allâh and His angels *yusalloona 'alan-Nabiy*. O you who believe صلوا عليه و سلموا تسليما (*Salloo alaihi wa sallimoo tasleema*)." The full meaning of this passage and the epithet is long and difficult to concisely convey while simultaneously giving it full justice in the English language. It would more closely be explained as meaning: May he (Prophet Muhammad) be mentioned in the heavens by Allâh and His angels and given the best of salutations." And Allâh knows better. (The Book of *Tafsir, Sahih Al-Bukhari*)

and the Injeel[2]. This was done to illustrate, to every Christian reader, my intention to point out the truth and to guide towards that which is correct. Thus I write, seeking Allâh's help.

[2] Commonly translated and understood as the Gospels though it literally refers to the Scripture revealed to Prophet Jesus ('Iesa) عليه السلام.

The Origin of Christianity

The origin of Christianity is like that of other Divine revelations such as the messages of Noah (Nuh), Abraham (Ibrahim) and Moses (Musa) عليهم السلام.[3] Every Divinely revealed message is unanimous in its fundamental religious creed such as: Belief in Allâh as Singular and Alone and without any associate; Belief that He was neither born nor does He give birth[4], Belief in Angels and the Day of Judgement in the Hereafter; Belief in Divine predestination, and the good and bad of it; Belief in the Messengers and Prophets.

There is nothing in recorded history, since the time of Adam عليه السلام up through the last of the Prophets, Muhammad صلى ا عليه وسلم, indicating that any known Divine revelation differs in these beliefs. Indeed, the differences found among them are connected to the forms of worship and their various conditions or appearance. Also, those things that were forbidden or permitted differed for various reasons as legislated by Allâh to the Prophets, each of whom was ordered to explain and clarify the law to the respective peoples.

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[3] *Alaihimus Salaam* - It is the transliteration of the invocation (plural form) made by Muslims upon mention of any of the Prophets and Messengers. Though similar in wording and meaning to the invocation made upon Prophet Muhammad, it can more simply be understood as "Peace be upon them" [singular عليه السلام *Alaihis salaam* "Peace be on him"]. Also the name *As-Salaam* (peace) is a perfect attribute of Allâh which may therefore render another meaning to the invocation that "Allâh - Who is Peace and the Grantor of security and peace to His creation - be with the Messenger or Prophet." And Allâh knows better.

[4] There being nothing before Him nor does He have any need for progeny.

Therefore, [original] Christianity can be termed as a Divine message that calls for Belief in Allâh as Singular and without associate, and that He is neither born nor does He have offspring. It confirms that Allâh indeed sends Messengers and Prophets from among men whom He has chosen from the best of people. This, in order that no one can have any argument before Allâh after having thus been sent a Messenger.

The question that one is obliged to ask is: Has Christianity remained in the state in which it was originally revealed by Allâh to His servant and Messenger Jesus ('Iesa عليه السلام)?

In order to answer this question, it is necessary to bring out for our mutual benefit, the reality of Christianity today and compare it with what has been transmitted in both the Torah and the Gospels attributed to Moses and Jesus عليهم السلام respectively. This is in order to examine: Is the present state of Christianity in accord with the original message or does it differ? Do the texts attributed to these Prophets support the beliefs that the current Christian nation stands upon? Does what is related in these books about the life of Jesus عليه السلام correspond to the image introduced in the churches of today as to the personality and character of the Messiah? – A personality which has become mythical in its proportions to the point that it can hardly be accepted by the mind or proven to be real. Such beliefs are followed in the next pages.

1. Christ, the Messiah — Son of Allâh

‘The belief of the Christians that the Messiah is the Son of God (Allâh).’

This is a belief that is not supported by any statement of the Messiah عليه السلام. In fact, we find the Torah and the Gospels filled with evidence, to the contrary, that nullifies this belief. We find in the Gospel of John 19:6-8: “When the chief priests and the officers saw him, they cried out, ‘Crucify him, crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him, for I find no crime in him.’ The Jews answered him, ‘We have a law, and by that law he ought to die, because he has made himself the Son of God.’”[5]

Matthew begins his Gospel C: 1:1, with what is said to be Jesus’s family lineage where he (Matthew) states: “The Book of the Lineage of Christ, the son of David, the son of Abraham.” In this lineage is an evidence of his being a flesh and blood mortal in contradiction to the claim of his being divine. It is as if you were to say to me, “It has been attributed to Jesus the description ‘Son of God,’ so he therefore claimed to be the Son of God.” I respond thus: This description related in the Torah and the Injeel[6]

[5] Unless otherwise noted, all biblical references are from: The Holy Bible containing the Old And New Testaments, revised standard version, translated from the original tongue being the version set forth A .D. 1611 revised A. D. 1881-1885 and A. D. 1901 compared with the most ancient authorities and revised A. D. 1952, published by Thomas Nelson & Sons. [How strange indeed that what is offered as a proof by those who insist upon the authenticity of biblical texts is such an obvious proof against themselves!]

[6] Commonly translated and understood as the Gospels though it literally refers

is given not only to other Prophets but to nations and peoples. It is not something peculiar to the Messiah. To be sure you can look for example in Exodus 4:22, Psalms 2:7, Chronicles 22:9-10, Matthew 5:9, Luke 3:38, and John 1:12. In all of these verses are descriptions of the aforementioned groups as "Sons of God," nevertheless they were not elevated to the level that you have given to the Messiah عليه السلام.

In the Gospel of John 1:12, we are given a definition of what is meant by the "Son of God." It shows that it means 'a believer in Allâh' as in the passage – "He came to his own home, and his own people received him not.[7] But to all who received him, who believed in his name, he gave power to become children of God who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

to the Scripture revealed to Prophet Jesus ('Iesa) عليه السلام.

[7] Referring to Jesus عليه السلام.

2. Christ: The Second Element of the Holy Trinity

'The belief of the Christians that Jesus عليه السلام, is a god along with Allâh, but he is the second element of the Holy Trinity.'

If we examine the New Testament in order to find the basis upon which this belief is founded, we do not find any statement that can be attributed to the Messiah عليه السلام, where he makes any such claim. We are, on the contrary, surprised to find that the New Testament contains what actually amounts to a rejection of this belief. It proclaims unambiguously and with utmost clarity that there is no God other than Allâh and that the Messiah عليه السلام is but a Messenger of Allâh sent to the Children of Israel (the Jews) confirming what was contained in the Torah and the revelation (Al-Injeel) sent through him. Here are some of the texts that support what I have just stated:

A. Jesus عليه السلام states in the Gospel of Barnabas[8] 94:1"And having said this, Jesus said again: 'I confess before heaven, and call to witness everything that dwelleth upon the earth, that I am a stranger to all that men have said of me, to wit, that I am more than a man. For I am a man, born of a woman, subject to the

[8] This Book is considered a part of the Apocrypha, i. e., those books found to be inconsistent with the official doctrine of the church and were therefore removed from the Bibles of Catholics and Protestants ready today! It can however, still be found in separate collections of Apocrypha which are comprised of several books. These collections themselves may vary, further illustrating the point that to maintain the authenticity of biblical texts is futile.

judgement of God; that live here like as other men, subject to common miseries.'"[9]

B. Luke and Cleophus testify to the humanity and mortality of the Messiah when they state: "Then one of them, named Cle'opus, answered him,[10] 'Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?' And he said to them, 'What things?' And they said to him, 'Concerning Jesus of Nazareth, who was a Prophet, mighty in deed and word before God and all the people," Luke 24:18,19. Look also at Luke 7:17, and at Acts of the Apostles 2:22.

C. There is the statement of the Messiah عليه السلام :"And this is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou hast sent." John 17:3.[11]

You can see that Christ عليه السلام, in the first text, bears witness before the heavens and calls to witness all that lives on the earth that he is absolved of those attributes which elevate him above his mortal status. What can this be other than that he was no more than a human being?

In the second text, two of his contemporaries testify that he was but an honest man of God in word and deed.

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[9] The Gospel of Barnabas, Abul Qasim Publications

[10] The context of this story is that Jesus عليه السلام is himself the questioner having arisen but they could not recognize him!

[11] It is noteworthy that in the immediately preceding verses Jesus refers to Allâh as Father and himself as Son. This actually illustrates one of the most problematic type of contradictions in the Bible and the problem of using it as either a support or refutation of itself. Namely, one can read a statement indicating the singularity of the Creator only to be immediately followed or preceded by that which nullifies that singularity!

While in the third text is a resounding declaration of the greatest truth in this universe which accords everlasting happiness to the one who declares it. Namely, the acknowledgement that Allâh is the only true God and anything falsely worshipped otherwise is utterly spurious and false. It is an affirmation that Christ was the Messenger of Allâh.

3. The Divine as one with Humanity

'The belief that the Divine has mixed with the human.'

If we take a close look at the teachings of Christ عليه السلام, we would see that he never directs anyone to this. On the contrary, we witness his teaching to have belief in monotheism (*Tawheed*)[12] pure from any of the stains of polytheism (*Shirk*). A very clear proof are the words of Christ related in Mark 12:29: "Listen, O Children of Israel, the Lord God is but a Single Lord."

May be your perusal of the evidences I have referred to in the previous passages, along with the one I have just shown, will show you whether those evidences taken from the Christians Book support this belief or do they conflict with it and nullify it?

[12] Allâh being One and Alone and singularly deserving worship and devotion.

4. Allâh is a Holy Trinity

'The belief that Allâh is an element of the tripartite commonly known as "The Holy Trinity."'

This is a belief held by Christianity alone among all Divine religions. Is it truly supported by the Holy Book or does it refute such a belief? One, who honestly gives thought to what is purported from Christ عليه السلام, will find that the basis of the message of Jesus is a call to *Tawheed*[13] and a negation of attributing to Allâh the similitudes with His creation. It is stripping away Divine qualities from all else except Allâh and an affirmation that worship belongs to Allâh Alone. Look again closely at the evidence cited in the second and third passages and you will not find any ambiguity or vagueness therein. This is from one point of view. A second is that Christendom has fabricated its claim that Allâh is the third of a co-equal Trinity: The Father being a God; The Son a second; and the Holy Spirit a third.[14] This is incorrect. They believe that the Holy Spirit emanates from the Father and the Son. It is not possible that each element could be equal and without a beginning if the third proceeded from the two before it! As well, each single element has its own peculiar characteristics which cannot be attributed to the other. Also, the Father is always at the top of the scheme, with the Son after, and the Holy Spirit as the third in order. You would never accept that the Holy Spirit be placed at the fore, with the Son to follow, and

[13] Pure monotheism.

[14] It is well-known that even Christians are not in unanimous agreement as to the exact nature of this Trinity. For example, some believe the Holy Spirit to be Mary, the mother of Jesus, while some others maintain it to be the Archangel Gabriel!

the fore, with the Son to follow, and the Father as the third. Indeed you would consider this as disbelief and apostasy. So how then can they be at all equal! Looking from even another angle, to even term the Spirit alone as "Holy" points to a lack of equality.

5. The Crucifixion

'The belief of the Christians that Christ was crucified by the Jews at the order of Pontius Pilate and that he died on the cross.'

The Holy Book itself provides the refutation of this belief. For in the Old Testament the one crucified is deemed accursed as is shown is Deuteronomy (22:23). "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night upon the tree, but you shall bury him the same day, for a hanged man is accursed by God; you shall not defile your land which the Lord your God gives you for an inheritance." Think about it! How can the God of the Christians be cursed by their very own book?

As in the Gospel of Luke 4:29,30 where Allâh safeguarded and protected the Messiah عليه السلام from the deception of the Jews and their plotting so that they were unable to crucify him: "And they rose up and put him out of the city, and led him to the brow of the hill on which their city was built, that they might throw him down headlong. But passing through the midst of them he went away." And it says in John 8:59: "So they took up stones to throw at him; but Jesus hid himself, and went out of the temple."[15] Also in John 10:39: "Again they tried to arrest him, but he escaped from their hands."

These texts – and there are many like them – confirm that Allâh

[15] The version which the author cites states that Jesus عليه السلام did so "Passing through the midst of them and, thus, went away."

protected Christ عليه السلام from the conspiracy of the Jews and their plotting. Indeed, there are texts which confirm that the Jews were not even sure of Christ's identity to the extent that they had to hire someone to point him out to them. (See Matthew 27:3,4)[16]

Likewise, Christ عليه السلام said that the disciples would be stricken with doubt on the night of his being betrayed, for he stated: "And Jesus said to them, 'You will all fall away; for it is written: I will strike the shepherd, and the sheep will be scattered.'" (Mark 14:27)

Then what indeed was the end of Christ عليه السلام upon this earth? Allâh raised him unto Himself, and this is written in your book: "And when he said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, 'Men of Galilee, why do you stand looking into the heaven? This Jesus, who was taken up from you unto heaven.'"(Acts 1:9-11)[17] Also: "… for it is written, 'He will give His angels charge of you,' and 'On their hands they will bear you up…'" (Matthew 4:5,6).

Additionally, this is related in Luke 4:10,11.[18]

Did you not see how the Old Testament and the New Testament

16 The text read: "When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, 'I have sinned in betraying innocent blood.' They said, 'What is that to us? See to it yourself.'" He afterwards commits suicide.

17 This is related as happening after the resurrection.

18 The text reads: "… for it is written, 'He will give his angels charge of you, to guard you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'"

conveyed the following facts?

1. That whosoever is hanged from a tree is accursed.

2. That Allâh safeguarded Christ عليه السلام and protected him from crucifixion.

3. That Christ said that the disciples would be uncertain on the night of his betrayal.

4. That Allâh raised him to heaven.

Now, to you I raise this question: For what reason is the cross considered as a holy object in Christianity while simultaneously being the place of Christ's عليه السلام torture – as you believe? Is it not the remembrance of an offense? Is it not a symbol of the crime and its instrument? Furthermore, do you not see that the crucifixion, as connected with Christ عليه السلام has no historical or religious basis to which it can be authentically attributed? Why are you so preoccupied with it to such an extent and why is so much importance placed upon it within your belief?

If you remain content with these beliefs then honestly answer the following questions:

• Who is it that controlled the heavens and the earth when their lord was tied to the wood of the cross?

• How conceivable is it that for three days the universe could continue without a god in control and maintaining its stability?

• Who is it that controls such enormous planets and subjects them as He so wills?

• Who is it that gives life and causes death and who uplifts or debases whosoever He wills?

• Who is it that provides sustenance to mankind and livestock?

• How was the state of the whole universe when its "lord" was in his grave?

• Who caused his "death" and who then restored him to life?

• How tremendously far above is Allâh from what they maintain![19]

[19] It is difficult for a Muslim translator to interpret these passages without a tremendous sense of fear at mentioning what is implied by these beliefs. Such must have been the case for the author when posing the questions and doing his research. We must seek refuge in Allâh from such ideas!

6. Christ Died on the Cross

‘The belief that Christ died on the cross in order to rid and erase from humanity its inherited sins.’

This belief, despite its illogicality and irrationality, contradicts the basic fundament and major texts contained within the Christians book. Such are as follows:

1. Progenitors are not killed in substitution of their descendants.

2. Everyone dies with his own sin.

3. The offending soul dies.

4. Allâh accepts the repentance of those who sincerely repent.

The texts that support these fundamentals are:

1. “The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers.” (Deuteronomy 24:16)

2. “In those days they shall no longer say: ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge.’ But every one shall die for his own sin; each man who eats sour grapes, his teeth shall be set on edge.” (Jeremiah 31:29,30)

3. “Yet you say, ‘Why should not the son suffer for the iniquity of the father?’ When the son has done what is lawful and right, and has been careful to observe all my statutes, he shall surely live. The soul that sins shall die. The son shall not suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

But if a wicked man turns away from all his sins which he has committed and keeps all my statutes and does what is lawful and right, he shall surely live; he shall not die; None of the transgressions which he has committed shall be remembered against him; for the righteousness which he has done shall live." (Ezekiel 18:19-22)

7. The Lord's Supper (The Eucharist)[20]

In all that is related in the Gospels of Matthew and Mark on the story of the Lord's Supper, there is nothing that is joined with any command of Christعليه السلام that makes this a continual act of worship or religious ritual. You can refer to the story as related in these two Gospels and you will find it as I have stated.

However, where Paul relates that it should be taken as a continual ritual, we find the additional statement: "And when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.'" (I Corinthians 11:24)

This is the root of Christianity and its present reality, and this reality – as you have seen – has no link to the Messiah عليه السلام as established by any verifiable chain. The only link is that it carries the name of Christ, whereas it fails the slightest historical or religious investigation. Indeed, the "Holy Book" of Christianity contains texts attributed to the Messiah that contradict and refute the basic beliefs and important principles on which the Christian religion is laid.

The thinking person is one who disdains falsehood and hates deceit. You should be intent on becoming one of those thinkers who have renounced this profound state of affairs and who took every hardship and difficulty in searching for the truth, demanding evidence with the desire to get to the reality of the mat-

[20] The Last Supper with the disciples when Christ is purported to have stated the famous injunction to drink of his blood and eat of his flesh.

ter.

So, I say: I shall stick to what was mentioned in the Christians book that will guide you if you give thought to the truth and what is correct. Do you not say in your prayer: “Hallowed be thy name. Thy kingdom come…”[Matthew 6:9,10]. Are you up to now waiting and saying: “Thy kingdom come?” Has that kingdom not yet arrived? For if the kingdom has come and indeed been realized, why do you still make this entreaty in your supplication?

The kingdom has surely come and reached its realization with the arrival of the Prophet whom the Messiah عليه السلام himself informed us of when he said: “But the Counselor,[21] the Holy Spirit, whom the Father will send in my name, he will teach you all good things, and bring to your remembrance all that I have said to you.”(John 14:26) He also said: “But when the Counselor comes, whom I shall send you from the Father, he will bear witness to me.” (John 15:26). Who is it to bear witness to the message of the Messiah عليه السلام and declare him free from what the Jews fabricate about him other than the information about the Messenger of Allâh, Muhammad صلى ا عليه وسلم?

Christ also said: “I have yet many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you into all the truth; for he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.” (John 16:12-14)

Muhammad صلى ا عليه وسلم is indeed the Paraclete (the Comforter)

[21] The Paraclete. Originally from the Greek word Paracletos which literally denotes “The one who is most praiseworthy.” Which is equivalent to the Arabic word ا د Ahmed which is the name of Muhammad صلى ا عليه وسلم.

to whom Christ عليه السلام pointed to. His message of Muhammad صلى ا عليه وسلم went forth. The idols fell beneath his feet (see Isaiah 42:17)[22] and his message was general to all the earth. Humanity found happiness in him and thousands upon thousands believed in him and joined him from among mankind. Be one of them and achieve true happiness in this world and in the Hereafter.

So, how do you become one of those followers of Muhammad صلى ا عليه وسلم to achieve for yourself what his followers achieved? Indeed, this is a simple matter, All that you need to do is cleanse, purify, and rid your body of all traces of things impure, and afterwards make the two part declaration: أشهد أن لا إله إلا ا و أشهد أن مدا رسول ا *Ashhadu an la ilâha ill-allâh, wa ashhadu anna Muhammadar Rasulullah*." Know the requirements of that declaration, while understanding its meaning – that there is nothing worthy of worship in truth except Allâh, and that He is Alone in this right to be worshipped and obeyed, and that He is the Creator and Sustainer. Also that Muhammad is the Messenger of Allâh, and therefore follow and obey him in what he has ordered, and believe in what he has informed us of. You must stay away from those things which he forbade us from and rebuked us for. Testify that Jesus was a servant of Allâh, and the Messenger and a word from Him as bestowed upon Mary, and a spirit[23] from Him. Also that Para-

[22] The text of which reads: "They shall be turned back and utterly put to shame, who trust in graven images, who say to molten images, "You are our gods."

[23] Arabic word روح *Ruh* which is usually translated as spirit or soul and occasionally causes some confusion as to the correct belief regarding Prophet 'Iesa عليه السلام. This may be the case especially in light of the Christian belief that Jesus is part of a Trinity containing the Holy Spirit. The term *Ruh* in reference

dise is a reality as is Hell, and that Allâh will raise the dead from their graves. If you make this a reality in your life then you will be welcomed to become of those inheritors of the Garden of Paradise who are with the Prophets, the truthful ones, the martyrs, and the righteous.

If you would like even more writings and references to point you toward the truth and guide you to the Straight Path, for you is a list of some of the books authored by some Christian clergymen whom Allâh has guided to Islam. They have written in these books why they moved from Christianity to Islam along with the reasons that caused them to leave Christianity. They include those proofs and evidences by which they were guided to know that Islam is the Final and Everlasting Message.

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to 'Iesa عليه السلام is like the souls of other creatures except that 'Iesa عليه السلام indeed holds a special status in this *Ruh* being attached to the Name of Allâh Himself. It does not imply that 'Iesa عليه السلام is at all a part of Allâh any more than when Allâh refers to the whole of the heavens and the earth as His, does it mean that they all are a part of Him or vice versa.

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5. Muhammad صلى ا عليه وسلم in the Torah and the Gospels and the Qur’ân.

6. Forgiveness in Islam and Christianity by Ibrahim Khalil Ahmed, a former Christian minister whose name before Islam was Ibrahim Phillips.

7. Allâh: One or Three?

8. Christ: Human Being or God? By Magdy Morgan.

9. The Secret of My Islam by Fuad Al-Hashimi.

10. The Radiant Lighthouses in the pitch Darknesses of this World by the guided Muhammad Zakiud-Deen An-Najjar.

This is the blessed group who has chosen truth over falsehood and guidance over misguidance. Do you consider yourself more knowledgeable of Christianity than them? Then why have you not

asked yourself about the reasons that lead them to abandon their former religion and declare their migration to Islam? What are those proofs and arguments which they read that drove them towards guidance and light?

I say to you that this blessed group is not the only one which left its religion and declared its Islam. They are indeed but a few of those learned Christians who have accepted Islam. I have mentioned them to you just as an example. There are many others like them and we witness caravans of faith in their daily travels on their way towards Islam, proclaiming that there is no deity except Allâh and Muhammad صلى ا عليه وسلم is the Messenger of Allâh.

Our final prayer is: all praises and thanks are to Allâh, the Lord of all the worlds.